SECOND CLASS POSTAGE PAID

The Orthodox Herald

Celebrating our 44th year

Volume 44, No. 7 ISSUE 522 **NOVEMBER 1995** **35¢ Per Copy**

TO BE A PILGRIM

It was in 1621 that a Thanksgiving festival was observed by order of Governor Bradford, in order that the colonist at Plymouth might thank divine Providence for the abundant harvest reaped by the Pilgrims, who had settled on Cape Cod bay the previous December.

The fact that our Thanksgiving Day originated in this way makes us think of the true meaning of the word "pilgrim." A pilgrim is a wayfarer with a purpose and a goal. The true pilgrim in the Christian sense, passes through the world, loves its good things and its joys, shares in its blessings and labors for its welfare yet is not of it – that is the status of the Christian pilgrim. This is vividly described in the classic spiritual book The Way of the Pilgrim which so many Orthodox read and reread.

It would be far less than Christian for us to fail to thank Almighty God for every material blessing and for the love of family and friends, for the gifts of health and reason, for the land in which we live. But our chief cause of thanks is that we are pilgrims, sojourners here with an eternal destiny; that because He loved us, God came to this earth and died on a Cross for us that we might know His love and share His glory; that He provides a means of constant contact with heaven in the ever-present bounty of His Table and His Word.

Pilgrims! Colonists of heaven! It is right that we should give thanks at all times and in all places – and we will do that by counting our every blessing and favor of His hand. But let us place Him – homeward-bound sons and daughters of God – place Him before all, His will, His mercy, His holy faith. Then give thanks on this Thanksgiving until that glorious day when in union with Jesus, and with all the saints and angels, we will eternally give thanks unto our Lord God.

PSYCHICS AND ASTROLOGY

Psychic readings are big business. We

(Continued on Page 39, Col. 1)

The Lord rewards our labor,
Achievements great or small;
He, only is a failure
Who labors not at all.
(Based on 1 Cor. 15:58)

X AND O's OR X AND HEARTS

Very popular at this time are rings and bracelets which are called X and O or X and heart, or hug and kisses. Where and when did these letters begin to signify romance?

It has everything to do with St. Andrew (Nov. 30/Dec. 13). According to the Gospel of St. John, Andrew was the first one to be called to be a Disciple of Jesus. He was a brother of St. Peter and they both were first disciples of John the Baptist who called Jesus the "Lamb of God." When Andrew heard this, he was impressed, and calling his brother, he took him to Jesus.

In the list of the Disciples, Andrew is always given a place of honor as he played an important part in the earthly ministry of the Lord. He was present at the feeding of the multitudes in the wilderness and pointed out to Jesus the boy who had the five loaves of bread and the two fish. (John 6:8-9)

St. Andrew is the traditional Apostle of Southern Russia and the Balkans and is the founder and patron of the Ecumenical Patriarchate of Constantinople. He had been preaching and teaching in Patras, Greece and making converts, among whom was the wife of the Roman Proconsul Ageas. He had healed her of an illness. However, his work among the pagan inhabitants angered the Proconsuland in 62 AD, he had him crucified upside down on an X-shaped cross. St. Andrew remained faithful to his calling and preached from the cross until he died three days later. For this reason to many Christians his cross came to symbolize zealous faith and steadfastness. He died on Nov. 30th/Dec. 13 and to this day the X-shaped cross is known as "St. Andrew's Cross."

(Continued on Page 39, Col.3)

YOU PREPARE THE WAY

In Matthew 3:3 St. John the Baptist preached: "Prepare the way of the Lord." The period from Nov. 15/28 until the Nativity of Our Lord/Christmas should be used as a time for us to prepare the way for the Lord to more fully enter our lives and souls.

We know that Christ is present now. He comes to us at all times and even lives in us. But this presence of Christ, which is eternal, takes on a special intensity and is a time for us to acquire a more vivid awareness of His presence in our lives!

It is a time of preparation and the Church gradually eases us into the momentous event of His Birth. The Christmas Canon "Christ is born, glorify Him! Christ from heaven: go to meet Him!...! is sung on the Holy Day of the Presentation of the Mother of God into the Temple, which we celebrate on Nov. 21/Dec. 4, just six days after the beginning of the Nativity Fast.

On the Sunday following the Presentation, a special hymn is sung, called the kondak for the preparation for the Nativity. This is sung at Matins until the Nativity.

Added to this on St. Nicholas Day, Dec. 6/19, special mention is made of the coming of Christ.

The preparation intensifies on the two Sundays preceding the Nativity. These days recall all those people whose faith in God and lifestyle should be used as examples.

On the Sunday of the Forefathers, two Sundays before the Nativity, we commemorate all the patriarchs who lives before and after Moses received the Ten Commandments, all the prophets who reached the coming of Christ from Samuel to Zacharias, all the old Testament people who were justified by faith in the coming of Christ, the three Holy Children (who prefigured the Holy Trinity) and the Prophet Daniel, who prophesied the coming of Christ as a judge.

(Continued on Page 39, Col. 2)

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CHRONOLOGY

NOVEMBER 1995

THEOLOGICAL DIALOGUE AND ITS FUTURE PERSPECTIVES were discussed at The Inter-Orthodox Commission for the Theological Dialogue with the Roman Catholic Church at the Phanar in Constantinople on July 13, 14. The Balamund Document was discussed as well as celebrations planned by the Greek Catholic Church for the 400th anniversary of the "union" with Rome decided by the Council of Brest-Litovsk in 1595-96. Unfortunately, no representatives from any Orthodox Church in America were present even though there were delegates from churches around the world.

IN BULGARIA most of the people are Orthodox. The Synod of the Church criticized plans for a papal visit. There are about 900,000 Roman Catholics in 100 parishes. This is 1% of Bulgaria's population of 9 million. There is also a small Greek Catholic presence with no numbers available.

HIGHLIGHTS OF THE HERITAGE TOUR 1995 are available on 8 hours of video. Services in the village church of Novo Davidkovo, Ukraine and in Presov, Slovakia. Lunch in the home of one of the Cathedral villagers, entertainment by a gypsy band, sights of Lvov, many village churches and talks with inhabitants, Sanok and the burned cathedral and much more. Send $50 to George Sinitsky, 762 Wick Blvd., Woodbury, NJ 08096 or call (609) 848-5870.

PATRIARCH BARTHOLOMEW DID NOT celebrate the Eucharist with the Pope. He left the service following the scripture readings.

KARLUK VILLAGE IN ALASKA has the oldest standing church in the state. The Ascension of Our Lord Chapel was built in 1888. It is the only church in the village which is located on Kodiak Island.

MUCH DAMAGE was done at St. Tikhon Monastery on Memorial Day. A storm coming at 5 p.m. damaged the cupolas, two of the shrines, equipment, and felled trees. Insurance covered some of the damage. Help is needed with the rest. Send help to St. Tikhon Monastery, Damage Help, So. Canaan, PA 18459 or call (717) 937-4067 for more info.

HOLY ASSUMPTION CHURCH in Marblehead, OH celebrated its 90th anniversary. Beautifully located on Lake Erie, it was blessed by Bishop Tikhon, who later was recognized as a saint. The monks from St. Panteleimon's Monastery on Mt. Athos had given an icon of the Mother of God to the bishop; he donated it to the new church, Czar Nicholas II of Russia gave the parish the four main icons on the inconostasis, a chalice, paten, spoon and spear. Fr. George Breyan is pastor.

SOLIA in its September 1995 had an excellent article on the Ligonier Assembly and the situation concerning unity of Orthodox Churches in America, written by Bishop Nathaniel. Send $2 for the copy to Solia, P.O. Box 185, Grass Lake, MI 49240-0185.

BLIND CHILDREN and children with limited vision in St. Petersburg, Russia are being helped by donations of vitamins, frames for eyeglasses and money. Contact George V. Dmohovski, 7 Meadowbrook Rd., Whitesboro, NY 13492-2218.

A CATALOGUE of traditional Russian arts and crafts, ranging from collector's items to wooden toys for children, is available from the Russian Missionary Society, 109 Moscow Rd., Holden (Jefferson) MA 01522-1523. Proceeds of sales go to support Orthodox mission and benevolent work in Russia.

THE FIRST INTERNATIONAL CONFERENCE ON MISSION AND EVANGELISM was held in August in Brookline, MA. Conferees from 12 countries and 5 jurisdictions were present for the 5 days. It was emphasized that we must be evangelized ourselves before we begin work of evangelization, and that mission and evangelization is as critical in large well-established parishes as it is in smaller "mission parishes."

TWO ICONS were delivered to the Mir space station in July. The icons of St. Anastasia were put to encourage peace in Yugoslavia. St. Anastasia was killed in Serbia in 304 for refusing to give up her Christian faith, and is a saint in both the Orthodox and Roman Catholic Church. "She is considered the patron saint of Serbs and Creations, and in sending the icons up, we hoped they would help bring peace and harmony to former Yugoslavia." Serbs are mostly Orthodox and Croatians are mostly Roman Catholic.

LVOV is the headquarters and stronghold of the Greek Catholic religion in the Ukraine. In all of Ukraine, its adherents number five and a half million and while the Orthodox number forty-five million out of the total population of fifty-two million. Pope John Paul, whose maternal grandmother was Greek Catholic, is expected to visit the Ukraine in 1996 to celebrate the 400th anniversary of the break of the Greek Catholic Church from the Orthodox Church.

ST. ELIZABETH SOCIETY keeps and shares a monthly list of those in need of prayer. They have a daily prayer rule. The group visits the sick for prayer. Information on starting a group may be obtained from Anna Higgins, 62 Sunnyside St., Hyde Park, MA 02136.

AT THE CONGRESS of the Romanian Orthodox Episcopate held late in June, His Grace Nathaniel gave specific liturgical directions that personal names of the Heads of States of both Canada and the United States are not to be used in the usual petitions in the divine services unless the individual is an Orthodox Christian and in office. The Bishop's message to the Congress was presented in written form in both the Romanian and English languages.

ST. ALEXIS of Wilkes-Barre has had another church placed under his patronage. This was on July 12, 1994, a few weeks after he was recognized as a saint. Services are held at the St. Elizabeth Hospital Chapel in Lafayette, IN by Fr. Charles Sunderland. For info call (317) 449-4539 or write P.O. Box 654, Lafayette, IN 47902-0654.

•Psychics and Astrology

see them advertising on TV and in printed media. The same is true for horoscope readings. They are to be found in almost every newspaper and some people won't start their day without reading their horoscope.

What does the Church have to say about this? Since psychics and astrologists have plied their trades even before Christianity and certainly during the early years of the Church, the early Christian Fathers had much to say about the practices. How astute and modern their thinking was and is.

St. Gregory of Nyssa (c. 335) once said: "If we are only instruments of heavenly rotation then we do not have free will; and if a person loses freedom, he loses everything." Furthermore, he says that if we are directed by powers of the stars, that there is no such thing as good and evil, because we do what we do under the star's direction. Aren't we denying God's omnipotence and, indeed, His creativity and vision if we turn to psychics, soothsayers and astrologists?

St. Basil the Great (c. 330) wrote: "How can the principle causes for the lives of human beings start from here (date and time of birth)? How can these astrologists in this way fashion the characters of a person?"

Canon 61 declared at the Council of Trullo in the year 692 states that those who avail themselves of the services of these people shall be under penance for six years; while those who practice these "arts" shall be cast out of the congregation of the church.

St. John Chrysostom (c. 347) in his Homilies on the Statutes explains, in answer to people who defended the practices, that if the name of Christ is used in the practice it is even worse. He says: "Moreover I think that she is to be hated all the more who abuses the name of God for this purpose, because while professing to be a Christian, she shows by her actions that she is a heathen."

As Apostle Paul wrote to the Ephesians (5:11): "Have no fellowship with the unfruitful works of darkness, but rather expose them," and to the Corinthians (2 Cor 6:14-17) "What part has a believer with an unbeliever? Come out from among them and be separate says the Lord. Do not touch what is unclean and I will receive you."

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Prayer is an acknowledgment of faith; worry is a denial of faith.

•You Prepare the Way

The Sunday preceding the Nativity is called the Sunday of the Holy Fathers. On this day we commemorate all the Old Testament saints from whose "tribe" Christ, via His incarnation, is related. The Gospel reading is that of His geneology (Matthew 1:1-17) and the epistle Hebrews 11:9-40. This stresses the faith of the Old Testament righteous ones – Abraham, Issac, and Jacob – and others and is one of the most dramatic reading in the epistles.

By preparing the way for the coming of Christ in our lives in a gradual, systematic way, we should reach the end of the journey closer to Christ and His Holy Church.

LOOKING OUT

Nobody really sees the same thing when he looks at a view, but everyone has some desire sometimes, to look out over his surroundings.

The urge to climb up – not down – seems almost instinctive in children. Fences, trees, hills, stairs, cliffs – to climb up – that is the most important part, not the coming down again.

Today, we provide viewpoints and lookouts and other places where travelers can stop and see the view. Even in the realm of ideas the analogy carries over. Opinions are sometimes called "points-of-view" and everyone is presumed to have an "outlook" on life.

To be shut up in a room without windows depresses us, no matter how striking the decor. In rooms without a view we tend to create one through paintings and photographs. And when there is nothing to look at, except ourselves in a mirror – no windows, few pictures – the human spirit is depressed and sometimes irritable and unpleasant.

Human institutions are like human beings. If they look only at themselves they become defensive, depressing and dull. They can't laugh at themselves any more – they fail to attract new persons and insights – they lose their flexibility. Their ceremonies and symbols continue, even when they become meaningless to most of the members. They grow more rigid and certain of their wisdom – and their obligation for membership increases and is put onto computer sheets.

Such a lack of vision could never come to an organization whose founder commanded the members "to go into the utter parts of the world" – or could it?

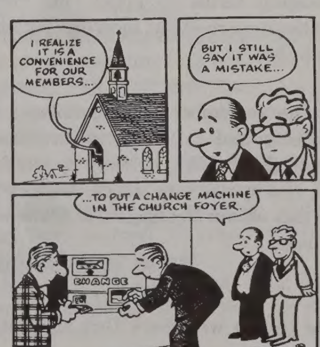
•X and O's or X and Hearts

Our custom of putting X's at the end of letters and notes to symbolize kisses grew out of medieval legal practices. In order to indicate good faith, the X Cross, the sign of St. Andrew was placed after the signature on all important documents. It became so common that in the middle ages contracts and agreements were not considered binding until each signer added St. Andrew's cross after his name. They then had to kiss the document to further guarantee the faithful fulfillment of their obligations.

Over the centuries, the origin of the ceremony was forgotten. But people still associated the "X" with the kiss and the pledge of good faith. This custom of Christian faith, honesty and trust has continued into modern times. SWAK.

PRESS FUND

Every so often it seems that problems converge. This was true the past month. The rate of the postage went up, the Second Class sheets needed revising, the computer of the friend who has been doing our addresses - died, and our typewriter decided it didn't want to do periods or commas any longer. We did so appreciate your letters and notes of encouragement for we sure did need tham. Thank you - Spasebo. Dorothy Demianovich, M. Oseniak, John M. Peregrim, Sophie Nahorniak, Helen Cudlic, Irene Allen, Anna Dorozynski, Mary Ann Carmack, Daniel Baysa, Henry Grabowski, Pauline Dorosh, Agnes Wozniak, Doris Koveal, L.J. Hutchko, Ethel Watlock, Peter J. Shakula, Olga Kovalenko, Myra Matichak, Anonymous. Peter Tarasovich in memory of his parents Peter and Anna. Steve and Lenora Evancho for health of Fr. and Matushka Stroyen and all the friends made on The Heritage Tour 1995, for Claudia Sulin, Joseph and Ann Plefka and John and Madeline Charitonovich. Anita Anderson in memory of her grandmother Julia Sharyk. M. Slota in memory of her brother. Sr. Maria Salasoo in memory of Job. Mike Perich Jr., Rev. Elias and Pani Marion Mitchell and Michael and Diana Pirich in memory of V. Rev. Joseph J. P. Oleynik, Rev. John Oleynik and Vladimir Oleynik. Anna Jovorosky in memory of her husband Walter, Sr. and son Walter, Jr. Mary Halley in memory of her daughter Patricia Panek.



THE NEW VERSION

This is the time of year when Bible classes start in many parishes. One of the biggest problems encountered is the various versions of the Bible brought in by the students. The teacher has the choice of either restricting the version which angers those who have other versions which they have been using for years or else the class limps along because of the differences in the versions. There are many. For example, I have a book with four better-known versions of the Bible and another twenty-six!

Now Oxford University Press has published a new politically correct version of the New Testament. It most certainly is not recommended. In this version the Son of Man becomes "the human one." It changes the Lord's Prayer to read "Our Father-Mother in heaven." It changes the 23rd Psalm to read "God is my shepherd" instead of "The Lord is my shepherd." In fact the number of times that God is called "Lord" is greatly reduced because lords as a ruling group are deemed passe. The pronoun "he" was dropped entirely from the psalm.

The new version also says that children should not "obey" their parents but merely "heed" them. Also deleted in the new book are all accusations that Jews killed Christ. For example in Thessalonians 2:14-15 which reads in standard versions: "for you suffered the same things from your own compatriots as they did from the Jews who killed both the Lord Jesus and the prophets." In the new version it reads: "for you suffered the same from your own compatriots as they did from those who killed the Lord Jesus and the prophets."

In the well-known epistle read at the wedding service in the Orthodox Church – wives are no longer "subject" to their husbands but "committed" to them.

There are many more examples of changing terms to make this version politically correct but incorrect for use by Orthodox.

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Let us remember what privileges God has bestowed on us, let us give thanks, let us glorify Him, not only by our faith, but also by our very works, in order that we may obtain blessings also in the world to come...

St. John Chrysostom

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The person who fears God has nothing else to fear.

WHICH ARE YOU?

Some time ago a book was printed with the title of Mary and Martha. The author compared the Eastern and Western Churches and expanded on the fact that the Eastern Church was like Mary and the Western was like Martha.

This comparison of the Churches led us to further study the comparison in the life of individuals. Are there Marys and Marthas?

For most Holy Days of the Mother of God, the same gospel lesson is read. This concerns Mary and Martha and is taken from Luke 10:38-42; 11:27-28. These two sisters were two of Christ's best friends while He was on earth. They differed greatly. Martha went about life as directly as possible without looking right or left. She kept her "nose to the grindstone." Mary was interested in many things and was curious about the world around her. It is interesting to note that Jesus actually defended Mary's simple and honest reaction to things that were going on around her.

Jesus' own earthly life demonstrated that it was okay sometimes to relax – to spend quiet time alone, to go out to dinner, to rest and to pray. He said: "Come unto me, all you who are weary and burdened. and I will give you rest." (Matt 11:28)

If you are dashing around always busy and "weary and burdened," it is well to bear in mind that God Himself rested at the end of the creation week. In this way, He showed the importance of taking time out from work, no matter how productive it is.

Despite the importance of Jesus' ministry. He also "often withdrew to lonely places and prayed." (Luke 5:16) For you also a few minutes of quiet time can provide not only an oasis in a hectic day but it can energize you spiritually.

So put "spare time" back into your life. You'll be much happier and really accomplish much more. Are you Mary or Martha? Why not strike a balance?

DATES TO NOTE IN NOVEMBER

Nov. 8/21 - Archangel Michael and Gabriel and all the heavenly hosts.

Nov. 15/28 - Christmas/Nativity Fast begins.

Nov. 21/Dec. 4 - Entry of the Mother of God into the Temple.

Nov. 24/Dec. 7 - St. Catherine.

Nov. 30/Dec. 13 - St. Andrew

Dabs of Thoughts

Read recently in Silicon Snake Oil. "The internet can probably deliver all the information taught in a university, as can a good encyclopedia. So why go to college? Because isolated facts don't make an education. Meaning doesn't come from data alone. And only human beings can teach connections between things." This can also apply to knowledge about the Orthodox Church – we need a person to tie the knowledge together. For this reason, for centuries the Church has stressed the need for a Spiritual Father.

Worth Remembering a saying by Ralph Waldo Emerson – "Though we travel the world over to find the beautiful, we must carry it with us or we find it not."

Under the totally erroneous philosophy of "separation of Church and state," we have allowed God to be removed from schools, government buildings, and many social functions. His Word is to be read only in "designated areas" – sort of like "smoking" and "non-smoking" areas.

Lucretius said: "Whenever a thing changes and alters its nature, at that moment comes to the death of what it was before."

People give money in response to specific needs. A large task is to understand that giving is for our own good, and that we have to do this in order to grow as a whole person. One way we express our faith is to trust that God will use what we give. Most of the time the church is a wise stewart.

Whatever happened to the Sunday School Class of '65?

Originally the word "gossip" meant "God-speak," spreading the good news. Just think of all we owe to those first century shepherds who "gossiped" about seeing the Christ Child, or the angels – heavenly host that gave them the news. If only the present day gossip were this type.

Many of the original Orthodox Churches in Pennsylvania were in "patch towns." These were company-owned mining towns constructed by coal companies to house, supply, and keep their employees near the mines. On the old maps, each of the towns would be color-coded and so the map looked like a patchwork quilt. The towns became referred to as patches.



EDITORS' NOTES

A statement I find myself making quite frequently is, "I'm glad my parents had the drive and the nerve to leave their homeland and parents and come to the United States."

Each time I visit the beautiful Carpathian area and spend time with my relatives who remained there I am more convinced of this statement.

The area is beautiful and it must have been heartwrenching for the young people to leave. Mom was 15 and Dad was 19 in 1904. In the early part of this century when most of them left, they knew that contact with those they left behind would be rare. There were no telephones and the mail was slow. Once a letter did get to the village, someone had to be found to read it; perhaps, even the one sending it from the U.S. had to get someone to write it for him – illiteracy was common. Unanticipated, was the World War which cut off any hope of returning home and seeing loved ones and places.

Why did these young people leave? Because for the most part there was not enough food to feed them and no way of bettering their situation. Hopelessness made them take the difficult trip into an unknown world. Many of them did not fare much better here but they were stuck. God have mercy on their souls!

As we traveled around the Carpathians from Uzhorod and Lvov in the Ukraine, through Sanok and Zdinia in Poland, and into the Presov area in Slovakia there was one picture we will never forget. That is of the hundreds of people seen in so many fields digging potatoes. It was not a person here and there but the picture brought to mind was the picking of cotton in the fields in our southern states. The harvesting of the potatoes by village people and city people who planted on a piece of ground outside the city has much to do with their survival each winter. In one village, we stopped to leave a message for the priest. We found him, his wife and children digging potatoes in their front yard. There is not the luxury of lawns here.

This month we have Thanksgiving. It needs only a trip to the homeland of many of our forefathers for us to realize how much we have to be thankful for. God has truly blessed us.

God be with you,
Father W. Basil Stroyen

ALASKA FUND

There is much change in the Church administration in Alaska. The Orthodox Herald continues to be sent as it has for over 40 years to those laboring in the Mission field. Thank you: Ethel Watlock, Peter J. Shakula, Mary Adam, Anne Dorozynski, Mary Arndt, Olga Kovalenko, Myra Matichak, Daniel Baysa, Henry S. Grabowski, St. George Serbian Orthodox Church. Robert Roth in honor of his adopted seminary student Stephan W. Epchok's ordination to deacon.

WINTER GRACE

We all know people who always think negatively. Perhaps we are one of them. They are tortured about the bad things that can happen to them. These may be things they saw on TV or heard it had happened to someone. Whatever the reason, negative thinking people are miserable and live with fear and depression.

They should ponder on Ephesians 3:20 where it tells us: "Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us."

Here we learn that God's work goes far beyond what we can envision (above all that we ask or think). The goal of verse 19: "that you may be filled with all the fullness of God" is accomplished by the working together, the synergism, of our faith and love with God's power and spirit in us.

We must have faith that God's power is at work. We must remind ourselves that nothing is too good to be true. Our greatest hopes can be realized. Our most wonderful dreams can come true. All that we really need we can have. An incredible goodness is operating in our behalf.

If you are living a negative, paltry life, resolve to stop it today. Expect great things to happen. Confidently receive God's abundant blessings. Do not think negative lack. Instead, think abundance and the best of everything. God wants to give to you, His child, every good thing. Don't hinder His generosity.

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If prayer does not drive sin out of your life, sin will drive prayer out.

BASIC FACTS (4)

The Orthodox recognize Christ as the only head of the earthly as well as the heavenly Church and so do not accept the dogma of the Roman Catholic Church, which states that the Pope is the special representative or vicar of Christ on earth and the infallible head of His earthly Church.

According to Orthodox teaching, infallibility belongs to the whole assembly of true believers, to the "Ecclesia" or Church, which is represented by its council, legally called together, and whose decisions are confirmed by the consensus of the Church. It is "Sobornaya."

We are hearing much about the unity of the Orthodox and Roman Catholic Church. With the differences of teaching as stated above, how can this unity come about when Pope John Paul II, himself recently stated according to a Catholic News Service release that "Christian unity will not become a reality unless all churches accept the authority Christ entrusted to St. Peter and his successors?"

He said at a weekly audience: "This unity will not be fully manifested until all Christians accept Christ's will for the church and acknowledge the apostolic authority of the bishops, in communion with the successor of Peter."

WHAT HAPPENED TO CLASS OF 1972?

Or '75 or '80 or '85? Or you can pick any year. Every Sunday or Religious School teacher wonders what has happened to her former students. She agonizes whether she has taught them lessons which they have carried over into their adult lives. What a thrill it is for her to go somewhere or to receive a letter from a former student and find that something she taught stuck in their minds and has helped them. What satisfaction to learn that some have joined the ranks of the clergy, are active on the church board, read or sing in church, teach Sunday or Religious School. They are like trophies, she keeps in her heart.

This is about the only thanks the teachers get for spending long hours preparing material which she must teach in a dank, dark cellar to students who come late or miss most classes. It takes her so long to prepare her lesson plans because most materials and helps she gets are for graded classes with many students while she may have at most 10 students with 10 years difference in ages.

At the beginning of the Sunday/Religious School year we salute the teachers.



Even holiday meals seem to have changed as so much is being made of diet and health. This dessert recipe should satisfy those who like to include the traditional pumpkin for Thanksgiving. It's easy and delicious and can be decorated to look as if it took hours to make.

Pumpkin Delight

1 pkg. (3.4 oz.) instant butterscotch pudding mix
1 1/2 cup cold milk
1 cup canned pumpkin
1 teaspoon pumpkin pie spice
1 1/2 cups whipped topping

Beat pudding and milk until well blended, about 2 minutes. Blend in pumpkin and spice. Fold in whipped topping. Spoon into dessert glasses and chill.

Variation:

1. Use low calorie pudding mix.
2. Decorate with a ginger snap.
3. Add candied ginger.
4. Top with more whipped topping.

MISSION FUND

Christ admonished us to preach and teach. The following are doing this with the help of <u>The Orthodox Herald.</u> Ethel Watlock, Peter J. Shakula, Anne Dorozynski, The Rev. Dr. and Mrs. Everett I. Campbell, Myra Matichak, Daniel Baysa, Henry S. Grabowski, Michael and Anna Bickel, Nina Pontus.

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There are two days in the week about which and upon which I never worry. Two carefree days, kept sacredly free from fear and apprehension. One of these days is Yesterday...and the other is Tomorrow.



NOVEMBER 1995

1	1 Cor 12:27-13:8	16	1 Cor 4:9-16
2	Col 1:24-29	17	1 Thess 2:14-19
3	Col 2:1-7	18	2 Cor 8:1-5
4	2 Cor 3:12-18	19	Eph 2:4-10
5	Gal 2:16-20	20	1 Thess 2:20-3:8
6	Col 2:13-20	21	Heb 9:1-7
7	Col 2:20-3:3	22	1 Thess 4:1-12
8	Heb 2:2-10	23	1 Thess 5:1-8
9	Col 4:2-9	24	Eph 6:10-17
10	Col 4:10-18	25	2 Cor 11:1-6
11	2 Cor 5:1-10	26	Eph 2:14-22
12	Gal 6:11-18	27	2 Thess 1:1-10
13	Heb 7:26-8:2	28	2 Thess 1:10-2:2
14	1 Thess 1:6-10	29	2 Thess 2:1-12
15	1 Thess 2:1-8	30	1 Cor 4:9-16

BIBLE STUDY

The reading of Ephesians 2:14-22 bears reading when unity of the church is discussed. Verse 19 gives the result of this effort: "Now therefore you are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."

When God gives men vision and they respond in obedience, great things take place in His kingdom on earth. Thus in the First Century AD, He used Cornelius a Gentile centurian in the Roman army and Peter, one of Jesus' 12 apostles to help break down the barrier between Jew and Gentile.

Cornelius, a non-Jew who respected Judaism, was stationed in Caesarea, the Roman capital of Judea. Peter, a Jew, who was captive of Judaistic institutionalism, was visiting a friend in Joppa, another city in the same province. To each of these God-fearing men God gave a special vision.

Cornelius, "devout man...which gave much alms to the people and prayed to God always" (Acts 10:2), heard an angel commend him for his godliness. The angel told him to send messengers to Joppa for Simon Peter, who "will tell you what you ought to do." (Acts 10:6)

In a trance, Peter saw a sheet lowered from heaven with four-footed beasts, fowl, and creeping things, and heard the command to "kill and eat" (Acts 10:13). When Peter objected, on the grounds of never eating anything common or unclean, a voice said: "What God has cleansed, do not you call that common." (Acts 10:15)

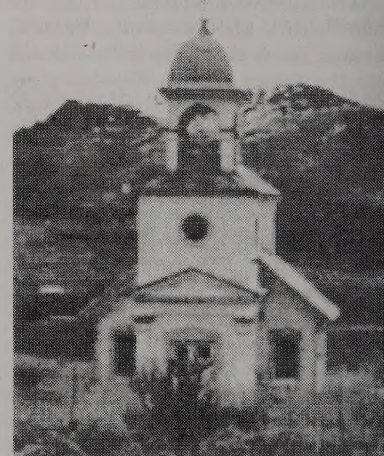
When Peter was brought to Cornelius, the wall of segration came tumbling down. A Jew and a Gentile stood face to face, with nothing between them except Jesus Christ, who bound them together as brothers in the sight of God.

Ministering to Cornelius, Peter related how Jesus had gone about doing good, how He was crucified, had died, and how God raised Him from the dead to be the Risen, living Lord and Redeemer of all people. Then, without hesitation, Cornelius, his family and friends, being filled with the Holy Ghost were baptized.

This is ever the way of the outpouring of God's Spirit. It is an incoming tide that washes away the walls of separation, the grime of hatred, prejudice, jealousy, and intolerance. It makes men brothers in Christ and children of God.

The Apostle Paul saw a need in the new church at Ephesus Jewish Christians looked upon the Gentiles as godless outsiders, whereas they themselves were God's chosen. However, Paul noted that spiritual separation was the real problem. Now, the power released by Jesus' death on the Cross and His Resurrection brought Jew and Gentile alike into the fellowship of the saved. The wall of hostility was washed away by the tide of the Holy Ghost.

Today, as then, estranged families are brought together through the outpouring of the Spirit. Why can't divided jurisdictions be welded together in oneness by the fire of the Spirit? It is then that we can become "fellow citizens with the saints, and of the household of God in America."



Church in Karluk Village, Alaska